

כא כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
עֲלוֹתֵיכֶם סָפוּ עַל־זִבְחֵיכֶם וְאָכְלוּ בָשָׂר:
כב כִּי לֹא־דִבַּרְתִּי אֶת־אֲבוֹתֵיכֶם וְלֹא
צִוִּיתִים בַּיּוֹם הוֹצִיא הוֹצִיאִי אוֹתָם
מֵאֶרֶץ מִצְרַיִם עַל־דְּבַרִּי עוֹלָה וְזֹבַח: **ה**
כג כִּי אִם־אֶת־הַדְּבָר הַזֶּה צִוִּיתִי אוֹתָם
לֵאמֹר שְׁמְעוּ בְּקוֹלִי וְהָיִיתִי לָכֶם
לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעַם וְהִלַּכְתֶּם
בְּכָל־הַדְרָךְ אֲשֶׁר אֶצְוֶה אֶתְכֶם לַמַּעַן
יִיטֵב לָכֶם: **כד** וְלֹא שְׁמַעוּ וְלֹא־הָטוּ
אֶת־אָזְנָם וַיֵּלְכוּ בַּמַּעֲצוֹת בַּשְּׂרָרוֹת לִפְנֵי
הָרָע וַיִּהְיוּ לְאַחֹר וְלֹא לִפְנֵי: **כה**
לְמִן־הַיּוֹם אֲשֶׁר יֵצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ
מִצְרַיִם עַד הַיּוֹם הַזֶּה וְאֶשְׁלַח אֲלֵיכֶם
אֶת־כָּל־עֲבָדֵי הַנְּבִיאִים יוֹם הַשָּׁמַיִם
וְשִׁלַּח: **כו** וְלֹא שְׁמַעוּ אֵלַי וְלֹא הָטוּ
אֶת־אָזְנָם וַיִּקְשׁוּ אֶת־עַרְפָּם הָרָעוּ
מֵאֲבוֹתָם: **כז** וְדִבַּרְתִּי אֲלֵיהֶם
אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמְעוּ
אֵלַי וְקִרְאתִי אֲלֵיהֶם וְלֹא יַעֲנוּכָה:

7:21 This [is the word] of YHWH *Ts'vaot*, (the Lord of Hosts), the God of Israel:

[As for your burnt offerings], add them to your sacrifices, and eat the meat,

22 [because in fact], [I did not speak] to your fathers nor [did I command them] [on the day]
that I brought them out from the land of Egypt regarding burnt offerings and sacrifices.

23 [But rather] [with this word]—[only with this word]—

I commanded them by saying, Harken [to My voice] [and I shall be] for you a God (*Elohim*)
and you [shall be for Me] a people, [and you shall walk]

[in all the ways] that I did command you, [in order that] it should be well with you.

24 But they [did not hearken]—[they inclined not] their ear—but they walked by their own counsel,
in the fullness of their heart [that was evil],

and they went backwards, and not forward,

25 [from the day] on which [there went out] your fathers from the land of Egypt
[up until] this [very day].

[And I sent] [to you] [all My servants], the prophets [from day to day], repeatedly sending them.

26 Yet they [did not listen] to Me. [They did not bend] their ear,
[but they stiffened] their neck. [Worse they did] [than their fathers].

27 [You shall] [speak to them] all the words [that I tell you]. [They will not listen] [to you].
You shall call to them; they will not answer you.

בח ואמרת אליהם זה הגוי אשר
לוא שמעו בקול יהוה אלהיו ולא
לקחו מוסר אבדה האמונה ונכרתה
מפיהם:

בט גזי נזרד והשליכי ושאי
על-שפים קינה כי מאס יהוה ויטש
את-דור עברתו: **ל** כי-עשו
בני-יהודה הרע בעיני נאם-יהוה
שמו שקוציהם בבית
אשר-נקרא-שמי עליו לטמאו: **לא**
ובנו במות התפת אשר בגיא
בן-הנמ לשרף את-בניהם
ואת-בנותיהם באש אשר לא צויתי
ולא עלתה על-לבי:

לב לכן הנה-ימים באים נאם-יהוה
ולא-יאמר עוד התפת וגיא בן-הנמ
כי אס-גיא ההרגה וקברו בתפת
מאין מקום: **לג** והייתה נבלת העם
הזה למאכל לעוף השמים ולבהמת
הארץ ואין מחריד: **לד** והשבתי
מערי יהודה ומחצות ירושלים קול
ששון וקול שמחה קול חתן וקול
כלה כי לחרבה תהיה הארץ:

7:28 Therefore [say this to them]: This is the nation that truly [would not hearken] to the voice of YHWH their God. They would not accept correction (*musar*).

[Gone now] is truth and conviction (*emunah*). [It is cut off] [from their mouths].

29 [Cut off] your locks, [and cast them away]. Take up—on the bare heights—a lamentation, because rejected by YHWH and forsaken, is the generation that has His wrath.

30 [For they have done]—[the sons of Judah]—[things that are evil] [in My eyes], [thus says YHWH].

[They have placed] [their abominations]

[in the house] which bears My name upon it, to defile it.

31 [And they have built] [the high places] [that are in Topheth], which is in the Valley of Ben-Hinnom, [in order to burn] their sons and their daughters in fire, a practice [I did not] [command them], and which never came to My mind (*lev*).

32 [And therefore] [you must know] that days are coming—[says YHWH]—

[when it is referred to] no longer as Topheth or as the valley of Ben-Hinnom, but rather as the valley of slaughter. For they will bury in Topheth, for lack of room.

33 And this will happen: the carcasses of this people will be food for the birds of the heavens and for the beasts [of the earth], [with no one] [to scare them off].

34 [And I will put an end] | in the cities [of Judah]

[and in the streets] of Jerusalem [to the sound] of gladness and the sound of *simcha* (joy), [the voice of the bridegroom] and [the voice of the bride].

[For as a desolation] will be the land.

בַעֲתָה הִיא נֹאם־יְהוָה וַיֵּצֵאוּ יוֹצִיאוֹ
 אֶת־עַצְמוֹת מַלְכֵי־יְהוּדָה
 וְאֶת־עַצְמוֹת־שָׂרָיו וְאֶת־עַצְמוֹת
 הַכֹּהֲנִים וְאֶת | עַצְמוֹת הַנְּבִיאִים וְאֶת
 עַצְמוֹת יוֹשְׁבֵי־יְרוּשָׁלַם מִקְבְּרֵיהֶם:
וַיִּשְׁטְחוּם לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְכָל | צָבָא
 הַשָּׁמַיִם אֲשֶׁר אֲהָבוּם וְאֲשֶׁר עָבְדוּם
 וְאֲשֶׁר הָלְכוּ אַחֲרֵיהֶם וְאֲשֶׁר דָּרְשׁוּם
 וְאֲשֶׁר הִשְׁתַּחֲוּוּ לָהֶם לֹא יִאָּסְפוּ וְלֹא
 יִקָּבְרוּ לְדָמֶן עַל־פְּנֵי הָאֲדָמָה יְהוּ:
וַיִּנְבָּחַר מוֹת מַחֲיִים לְכָל הַשְּׂאֲרִית
 הַנְּשָׂאֲרִים מִן־הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת
 בְּכָל־הַמְּקוֹמוֹת הַנְּשָׂאֲרִים אֲשֶׁר
 הִדְחִיתִים שָׁם נֹאם יְהוָה צְבָאוֹת:

בב כָּה | אָמַר יְהוָה אֱלֹהֵי־הַלֵּל
 חֲכָם בְּחִכְמָתוֹ וְאֱלֹהֵי־הַלֵּל הַגִּבּוֹר
 בְּגִבּוֹרָתוֹ אֱלֹהֵי־הַלֵּל עֲשִׂיר בְּעֲשָׂרוֹ: **ו** **בג**
 כִּי אִם־בָּזָאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשֹּׁפֵל
 וַיֵּדַע אוֹתִי כִי אֲנִי יְהוָה עֹשֶׂה חֶסֶד
 מִשְׁפָּט וְצִדְקָה בְּאָרֶץ כִּי־בִאֵלָה חִפְצָתִי
 נֹאם־יְהוָה:

8:1 At that time—[thus says YHWH]—
 [they shall bring out] the bones [of the kings of Judah] and the bones [of its nobles],
 [and the bones of the priests], [and as well] | the bones [of the prophets],
 [and furthermore] the bones of those living in Jerusalem: [they shall be brought out from their graves].
 2 [They shall spread them out] before the sun and the moon
 [and before all] | the army [of the heavens]
 [which they have loved] and which [they have served],
 of which they walked [after them], and which [they sought out], of which they bowed down to them.
 [They shall not] [be gathered up] [and they shall not] be buried.
 [They shall be as dung] on the face of the earth—[thus shall they be].
 3 Preferred shall be death over life, [for all of those]—the remnant [that remain]:
 [the family that is evil]—[this clan], [in all the places] of the survivors*,
 when I [have driven them] there.
 Thus declares YHWH *Ts'vqot* (the Lord of Hosts). *Stone Edition Tanach

9:22 [Thus it is] | [that it is said] [by YHWH]: [Let there not boast] [the wise man] in his wisdom,
 [let there not boast the strong man] in his might, and let there not boast the wealthy man in his riches.
 23 But rather [let it be in this] [that there boasts] [the one who would boast]:
 [that he has some understanding] and knowledge of Me. [Because indeed] I am YHWH
 [who acts] [with lovingkindness], with justice and righteousness, [on the earth].
 [end melody] For in these things I delight. [Thus says YHWH].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate the following pairs of tropes by “wrapping them around” the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
Renew our days	She weeps bitterly	a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in “Navigating the Bible II”) this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)